



Christians Should Be Prosperous

Victor Paul Wierwille

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The scriptures used throughout this study are quoted from the King James Version unless otherwise noted. Any explanatory insertions by the author within a scripture verse are enclosed in brackets [].

Introduction

Multitudes of Christians are limiting God's prosperity to themselves because they fail to apply the principles involved in opening the floodgates to allow God's abundance to flow to them.

I firmly believe the Christians who *know* the will of God and love Him will do the will of God. You can know the will of God only as it is taught to you and explained to you from the Bible, which is the recorded will of God.

This study in the law of prosperity is an educational venture, a training school, for all those who desire not only to know the will of God but to do His will, thus gaining for themselves the blessings which His will promises.

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Chapter I
The Profit in Giving

III John 2:

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

Many professing Christians need to recognize that this passage is God's will for their lives. God's will above all things is prosperity for His children. To be in health is also His will but that is not our primary consideration in this study. However, please note that both prosperity and health are dependent upon "even as thy soul prospereth."

Many professing Christians think it wrong to pray for prosperity, yet they would like to have carloads of money. Some even go to the extent of severely criticizing those who seem to be "specially favored."

God has no favorites. Prosperity is dependent upon certain definite laws which everyone may learn and apply. But the law of prosperity must be viewed in a spiritual light. When prosperity is viewed in its true spiritual perspective, then other values in life fall into proper order and sequence.

Many professing Christians and many struggling churches are failing to reap God's abundance because of the lack of teaching and proper understanding of the spiritual nature of prosperity. They lack the true perspective regarding financial prosperity. God's will is that Christians always have all sufficiency in all things (II Corinthians 9:8).

Psalms 37:25:

I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

Throughout the Bible material prosperity always hinges upon tithing. Tithing was established centuries ago as God's basic law of prosperity, and has been practiced by spiritually-minded people ever since. As a method or system, the tithe has never been improved upon except by increasing the proportion. Today, as through all ages, man is free to choose. We may keep the spiritual law of proportionate giving and thus reap the rewards, or we may withhold the rightful portion from God and take the consequences. This truth is an historical fact written in bold letters across all the pages of history. Even the unbelievers recognize giving as a vital principle of spiritual worship. It is the foundational key to material prosperity.

I am fully aware of the truth that ours is an Age of Grace, that we as born-again believers are not under law but grace. Yet, would a believer, under grace, which is

so much bigger than what those believers had under the law, do less than believers did under the law? Certainly we would not, do less than our tithe, since the "law of the Spirit of life in Christ Jesus" will not tolerate such a thought if we desire his blessing. Christ fulfilled all the Mosaic law; however, he did not terminate the immutable laws, such as believing and prosperity.*

Many people believe that tithing was instituted by Moses; however, it did not begin with Moses or the Mosaic law. Many years before Moses, in the days of Abraham, Melchizedek, king of Salem, blessed Abraham saying: "... Blessed *be* Abram of the most high God, possessor of heaven and earth" (Genesis 14:19). This blessing by Melchizedek upon Abraham was responded to by a tithe, one tenth of all Abraham possessed.

As Abraham was blessed by Melchizedek under God's immutable law of prosperity, so God blesses His Christian children today. The tithe as a minimum payment results in a minimum response to such a blessing.

For a Christian the tithe is a minimum external manifestation of an internal spiritual recognition that God is our basic source of supply and prosperity. In making the tithe our minimum, we share the knowledge of God with others and thus open the floodgates for prosperity to ourselves.

*Victor Paul Wierwille, *The Bible Tells Me So* (New Knoxville, Ohio: American Christian Press, 1971). This study sets forth the application of the immutable law of believing.

From the beginning the tithe was frequently referred to and mentioned as the reasonable and honest return to the Lord of the increase in recognition of the good He gave. As long as the people tithed, they prospered in everything. When they withheld their tithe or tried to substitute second-rate offerings, when they became stingy with God and refused their rightful offerings to Him, they became afflicted, oppressed, diseased and defeated.

When we fail to adhere to God's law of supply, we immediately begin to close the floodgates to ourselves and our own benefits. When we recognize God with our "firstfruits," and by the love in our hearts and with the proper devotion in our souls give heed to Him, then we open the way for God's financial and material prosperity to flow to us.

The prophet Malachi, who wrote the last book in the Old Testament, which stands as a liaison bridging the Old Testament age and the New Testament Gospel Administration, makes the blessings of tithing vividly clear:

Malachi 3:7-12:

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

Whatever our life's calling may be, we can prosper only as we return to God at least a tithe of all our increase. Then we have His divine protection as well as His manifold blessings.

Tithing opens the floodgates for God's abundance. It makes possible the natural *inflow* because of the natural *outflow*, for as we give we receive. This simple procedure of tithing puts us in direct contact with God and His abundance. Tithing is the contact point; it is the switch that completes the connection, which results in prosperity.

Tithing is an honest external demonstration of Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness"

No one is ever poorer for giving, but richer; nine tenths with God's blessing will go further than ten tenths without God's blessing. Consider the widow who cast in her last mite. Was she poorer or richer? Consider the words of Jesus: "... It is more blessed to give than to receive" (Acts 20:35). "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

Jesus Christ definitely obeyed tithing, taught it and commanded it; however, he put tithing on its true spiritual plane when he said to the scribes and Pharisees, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matthew 23:23). "These ought ye to have done" meaning you should tithe, but get the attitude of tithing in its proper place, with justice, mercy and faith.

Tithing without love for God or a recognition of His goodness to you is sheer folly. The law of prosperity operates from the inside out. The desire must be right; else the gift without the giver is bare. But when the desire within man is right, his minimum expression will be a tithe.

When a man pays with love at least one tenth of his

increase, and believes freely and without compulsion, he begins to demonstrate by action the great commandment:

Matthew 22:37-40:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.

Furthermore, note this great promise of prosperity: "... He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Corinthians 9:6).

Tithing makes you conscious of your partnership with God in the material and financial realms as well as the spiritual. It is a definite recognition of God's ownership and man's stewardship. You may only expect God's best when you have shared your best.

Tithing for some is a great mystery and paradox of God: that you can give something away and be richer after you give than before. Tithing gives wings to life. Life will never be dull for you after you start tithing, for it is a literal investment in your spiritual and material prosperity. Tithing opens the pipeline not only for financial prosperity, but prosperity in health and every other physical and material blessing. This does not

mean, however, that we can buy our way into prosperity or other material blessings, including the prized heavenly treasures, without first dedicating and devoting the coin of our hearts to our Creator.

The material and spiritual realms are so closely aligned that everyone who has practiced the law of systematic giving has grown in the blessed grace of giving.

Tithing is minimum giving with grace, grace in the heart for God's inestimable gifts of supply. Tithing is a practical way whereby we show our willingness to seek God first, to work with Him as our partner, to receive the prosperity due us according to His love and riches in glory.

Tithing is the minimum required in the area of giving, just as confessing Jesus Christ as lord is the minimum requirement for salvation.

Tithing is God's absolute minimum law of financial liberty, prosperity and abundance.

A tither owns his possessions without his possessions owning him.

Tithing is our minimum financial insurance, health and accident insurance.

Tithing is man's seed-sowing time. The harvest is guaranteed by the Bank of Heaven.

Tithing is thanksgiving by "thanksgiving."

Tithing develops believing in God for individual security, dispelling doubt, fear, greed and vanity.

Tithing is divinely assured income tax, paid freely in offerings with love.

When we allow anyone or anything, such as our government, to take from our incomes before we have set aside at least one tenth for the Lord's work, we are simply defeating ourselves and indicating by our actions that someone or something is ahead of God in our material life.

Important scriptures: Malachi 3:7-18; II Corinthians 8:1-15; 9:6-15; Leviticus 27:30.

Chapter II
The Renewed Mind Regarding Finances

I Corinthians 6:19 and 20 say, "... Know ye not that ... ye are not your own? For ye are bought with a price."

Rebirth is God's response by a miracle to man's need. Tithing is man's minimum financial response in love to God. Because of the spiritual new birth there should be a corresponding response of thankful giving once one is born again

The renewed mind is the fascinating part of this spiritual growth. Everyone has a mind set. This is the reason why we hold certain viewpoints. To renew the mind we must send new or added information via the senses to our minds; according to the accuracy of the Word of God. (See Romans 12:2; 13:14; Philippians 2:5; Colossians 3:5-7.*)

You will discover that when you start tithing you will gain financial liberty. This is true because tithing is God's minimum for financial liberty. I challenge you who are in bondage to any type of limitation to start tithing. In so doing you open the doorway to a mind renewed in the area of finances and in many other realms of life.

*Walter J. Cummins, *The Mind of the Believer* (New Knoxville, Ohio: American Christian Press). This booklet is a detailed study of the Greek words used for "mind" in the Bible.

Tithing gets your foot off the hose, which has been limiting God's supply to you, and puts you on the positive plane of receptiveness.

There is a close and definite relationship between the material and the spiritual realms. You just cannot separate the two for they are inextricably bound by all the chords of life. The spiritual and material go hand in hand. Medical science in the field called psychosomatic medicine indicates that at least seventy to eighty percent of all diseases are rooted in the spiritual realm. The Bible clearly indicates that all material manifestation is the result of our spiritual attitude. Thus, there is no question but that the giving of the one tenth, the tithe, will bless the other nine tenths, plus, all that our hands touch and do.

Every person who has renewed his mind to the law of giving and has lovingly presented his minimum of one tenth to the Lord's work over a period of time has been blessed not only financially, but in the material, physical and spiritual realms.

As the new birth spiritually is from the inside out, so the renewed mind financially is, an inside job – not just the giving of the tithe, but, the attitude and spirit in which it is given, “not grudgingly or of necessity.” Tithing just because you have to yields indifferent results, and frequently turns the tither into a critical Pharisee. As in all life, that which is done grudgingly and of necessity brings little joy; likewise with tithing.

Tithing with a sense of obligation only, without the pure impetus of love as the motivating principle, is fickle and shallow. God wants the heart to be right, knowing that then the tithe will bless both the giver and the receiver.

Tithing is the spiritually renewed mind in relation to giving whereby we begin to use the material blessings of God in such a way as to bear fruit for both the giver and the receiver. No farmer or gardener would expect a crop or harvest without first planting the seed. Yet it seems that so many Christians expect God's supreme blessings without first planting the seed. When we have spiritually renewed our mind in the area of finances, we will share a minimum of the tithe from the heart with love, thus assured by God that our “tithing seed” will yield a certain definite increase.

Nature yields her increase to the generous, the one who abundantly plants the seed. God yields His increase to the tithing Christian who has developed heartfelt willingness to give.

When we tithe we are definite in our convictions and believing, knowing that God will bountifully bless our efforts. We are not poorer by tithing but richer. The farmer knows that he is not being made poorer by planting, but in season he will regain the seed sown plus an abundant increase.

I think of the tithe as seed. A farmer uses the best

seed gladly, joyfully and freely. Leftovers are never used as seed. The tithe is the best seed, planted in the best ground at the best planting time and given the best care. This is man's doing – God is simply the increase giver, the abundant supplier.

The best ground for the planting of the tithe is with a body of believers who are endeavoring to rightly divide the Word and who declare it boldly. The tithe planted where there is abundant believing, where the principles of Christ are taught, lived and magnified, is surely ground of abundant fertility. As the farmer prepares the ground before planting, so by believing and love, the believer must prepare receptive ground for the tithe seed. Believing and love are the fertilizers for a fruitful harvest.

The best planting time for our tithe seed, the minimum, is now. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Corinthians 16:2).

The best care is given the tithe seed when we give special attention to it by prayer and thanksgiving. We willfully send it forth to bless and increase everything it touches. We are realizing that our tithe no longer belongs to us, but to God, and in His name we see it go forth, supplying all the requirements of the needy in the Body (Acts 4:34 and 35).*

*Victor Paul Wierwille, *The Bible Tells Me So*, "The First Century Church in the Twentieth" (American Christian Press, New Knoxville, Ohio 45871). This study deals in a comprehensive manner with the laws of prosperity and giving in the early church.

what the rest of the Body needs from his abundance. The tithe, our minimum, becomes God's servant to others, breaking all bondage of limitation in fellow believers as well as in one's own life.

The tither denies lack or need by giving. He knows that God is faithful in keeping His promise of an abundant increase. He knows that God is present in him, and where God is present to act, there the richest of all blessings are present. The tither consciously and purposefully begins to practice the presence of God in his finances. He makes a willful mental equivalent of God's goodness and blessing not only on the one tenth, but on the other nine tenths of his substance, as well as his entire mental and physical life.

All men who have experienced the renewed mind, in this area of finances and who have with systematic accuracy applied the principle of giving have succeeded materially. Immutable laws work for the believer and unbeliever alike. You cannot help but succeed when the principles of the new birth are spiritually applied. Likewise, you must succeed when the law of the renewed mind regarding giving is applied. Case upon case demonstrating this truth could be given from every strata of society. Farmers have demonstrated that their crops yield an above-average increase relative to adjacent farmlands. Other records I know indicate that even the elements of nature responded favorably to he who shares abundantly. The principle of giving is the familiar "Be it unto you according to your faith [believing]."

Withholding money which rightfully belongs to God closes the door on God's abundance. God does not close the door; we are the ones who close it by refusing to abide by God's] law of love. We thus limit and bind God's supply to ourselves. Using 99 percent of our financial income for ourselves turns our money and income into a boomerang. We receive the opposite of what we truly desire.

The law of giving ensures receiving back prosperity. As you give you receive. A man who determined to selfishly breathe in all the air into his lungs without exhaling would soon be poisoned and dead. We find that as we breathe out we can breathe in. It is said that tuberculosis is partly due not to what we inhale, but what we fail to exhale. The sickness of lack and need is due to what we fail to give out.

People whose incomes seem to be limited, and especially those who have a large family or are just starting out in married life, frequently take the attitude that they cannot afford to tithe. They are of the persuasion that they cannot afford to give one tenth of the ten tenths away because the ten tenths is so meager already in meeting all their needs. The truth is that they cannot afford *not* to tithe. Their very lack indicates that they are bound by their limited thoughts of God's abundant supply and increase. Abundant: sharing eradicates that belief and corrects the error. It cultivates the financial ideas of abundance. It takes discipline to get started, but the disciplined mind, knowing the justice of giving to

God and realizing the love of God, will take the forward step.

The financially renewed mind gives you the freedom of love in your giving. However, your attitude and the amount given govern the results. The tithe should be your minimum because you have been spiritually reborn by the power of God, and you love Him because He first loved you. Therefore, you love to give your tithe and gifts not primarily for the reward, though you know the reward is certain. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38)

The Word of God says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). This verse is absolutely true, for you can never change the crop you are reaping except by changing the seed you are sowing. On the other hand, we should also be reminded that no one ever reaps a crop without first sowing. The immutable laws of God are unchanging and unfailing. They are the same yesterday, today, and forever, even as Jesus Christ remains unchanged.

Both the prophet Malachi and the greatest of the prophets, Jesus Christ, encouraged man to apply the wisdom of the law of prosperity: "Return unto me, and I will return unto you," saith the Lord of all supply

and abundance. "But wherein shall we return?" Have we not been faithful in our attendance and in all other matters?

Return unto me your tithes and offerings, therein, you have not been faithful. "Bring ye all the tithes into the storehouse [at the feet of the apostles, Acts 4:35]," the reason being, "that there may be meat in mine house [that there is plenty of money to meet every need among the Body without borrowing from a secular bank, or an unbeliever; then no penny suppers or other forms of merchandising need be carried on to raise money] and prove me now herewith, saith the Lord of hosts [the supplier of all need and lack], if I will not open you the windows of heaven, and pour you out a blessing that *there shall not be room enough to receive it*" (Malachi 3:7-10).

You are the one on whom the windows of heaven will be opened. You are the one on whom the blessing is to be poured out. But you must receive it, meaning, you must expect, you must not only be ready, but with thankfulness be willing to receive. "And I will rebuke the devourer [the Devil] for your sakes, and he shall not destroy" God says He will personally rebuke the lack and need in your life by rebuking the one causing it. Furthermore, He will keep the Devil from destroying in the future the innermost desires and longings of your heart.

This is God's basic law of prosperity for all people.

This law stands firm in the face of all realization to the contrary and operates in all fields of endeavor. The farmer receives protection for his crops, and every businessman for his business.

The Mormons, perhaps as no other group in America, have proved this great law of financial prosperity in the midst of rigorous adversity. They have become a law of prosperity unto themselves, their children and their people. The Mormon Church and Mormon people are listed among the most prosperous in not only the United States but the world. The law of prosperity works equally efficiently whenever and wherever applied. The immutable laws of God are blind to both color and creed. The law is not a respecter of persons, but of conditions only.

It is said that a Christian who has his mind renewed to financial giving will have at least seven surprises:

1. At the amount of money he has for the Lord's work.
2. At the spiritual deepening of his own life.
3. At the amount of money he has left, and the great extent to which it reaches in meeting his obligations.
4. At his financial, spiritual and physical blessings.

5. At the ease with which he can go beyond the law of one tenth to freewill gifts, which is the spiritually renewed mind.
6. At the discipline this gives for the wise and faithful use of the other nine tenths.
7. At himself for not adopting the plan sooner. Do all to the glory of God.

Amidst all this information, keep Matthew 6:33 foremost in your mind: “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Chapter III *Plain Logic*

One of the most heartening and satisfying experiences in the life of any Christian man or woman is the consciousness of being useful in a great work for the glory of God and the accuracy of His Word. The knowledge of having a very definite part in bringing the resources of God's eternal love into reality in the life of not one person, but many, is rewarding.

Tithing as a starter, a minimum, gives you the sense of working in harmony with God's will, knowing that not only much good will be coming through you to others, but to you also, for God is a respecter of the conditions of His Word that you fulfill. It is natural for a tither to be instinctively conscious of partnership with God. This knowledge is no longer just lip service, but is concrete and tangible.

Have you ever seen a church where the people have a difficult time meeting their financial obligations? Have you ever seen a church that is losing ground in membership as well as spirituality? Have you ever seen a church where they had to have all kinds of special suppers, parties, selling stunts? Have you ever seen a church where they had to make an individual member canvas to raise the stipulated budget? Show me that church and I will show you the membership of a church that is not tithing, for the tithing church has meat in God's house. This is God's Word and it is true.

A tithing church is a prosperous church. A tithing church is a spiritually-minded church. A tithing church is a missionary-minded church. A tithing church has all the facilities it needs to do the work of Christ. A tithing church has God's blessing upon it. Therefore, the people are happier, healthier and more prosperous. As you tithe, so you prosper. This is true for a church as well as an individual. In observing this law of prosperity work, one wants to give even if there were no additional spiritual blessings promised.

While we are considering plain logic in this lesson, let us look at some of the questions most frequently asked.

"Surely a Christian does not have to tithe, for the law of the tithe is an ancient law. Don't you believe that Christians are free from all bondage of the ancient law?"

That is right, you are free, but who made you free? Who prospers you? Who owns what you have in money or goods? Who is first in your life? Does a Christian neglect or obey the ancient law regarding murder? A Christian is never under law, he is above it, beyond it. Therefore, he goes the second mile, but logic says you cannot go the second mile until after you have gone the first. A Christian under love goes beyond the tithe, according as he is prospered.

"I don't feel like I want to tithe."

Friend, it does not depend upon how you or I may

feel. God said "tithe." You must prod yourself to start doing what you know is the will of God. It takes a little push on your part. A Christian must do the will of God to have the blessings of God.

Once we have the knowledge of God's Word on a certain subject, it is wisdom for us to act upon that knowledge of God's will for us.

"Doesn't everything we have belong to God?"

Indeed it does. God gives it to us as a sacred trust. To prove this sacred trust you are to pay a minimum of one tenth of your increase. As good stewards, therefore, we use it according to God's standards.

"Isn't a Christian supposed to give until it hurts?"

No! He is to give joyously. A Christian gives happily and with pleasure, for he knows that thereby he is opening all the floodgates for God's abundant prosperity.

"What proportion do I give?"

You haven't given anything to God until after you have first paid what you owe Him. God says that one tenth is a debt we owe and it is the most sacred of them all. After you have paid your honest debt to God, then whatever you give is true giving. According to the Word, your giving is to be in proportion to your receive-

ing. If God has blessed you bountifully, give bountifully, for “God loveth a cheerful giver.”

“I am in debt. Should I pay my honest debt first before I start giving my tithe?”

Which is your most honest debt? It is your debt to God. Pay it first and you will find that your other debts will be easier to pay. Nine tenths with God’s blessing will go further than ten tenths without God’s blessing.

“I can’t see tithing but am liberal in giving.”

Liberal in what? Paying only a portion of your debt to God? You *owe* Him the tithe. Liberality does not start until after your tithe is paid.

“You talk about paying the tithe to God; how can I do that?”

You can’t. But God has put much trust in you, His child. You believe and know His plan of redemptive love, and He is insistent that you take His money and spend it wisely where it will do the most good for His glorious work. This requires stewardship, where one is trusted to use another person’s property for that other person’s purpose. Always remember the tithe money is His, not yours. That is why people get poorer in the keeping of it.

“I cannot afford to tithe.”

Yes, you can. You cannot afford *not* to tithe. By tithing you open yourself to receive God’s abundance. You take your foot off the hose and start believing God. If you will try, you will continue. God loves and honors people who will prove Him.

Jesus was accused of many violations of the ancient law, but none of those who were watching for some cause of offense in him ever accused him of neglecting the tithe.

Everybody knows that the usual way of raising money for churches has something wrong with it.

It makes Christians into coaxers and beggars.

It makes informed believers ashamed that the work of their church is done on a begging basis.

It puts means above ends. We are forced to give concerts for money, not music; to hold suppers for profit, not sociability; to distribute books for a commission, not instruction; and generally to degrade and pauperize the greatest business on earth.

It makes the money bag the measure of recognition and mortgages a church’s conscience to its heavy givers.

In getting the tools for the work, a church uses up time and strength which ought to be spent on the

work itself. (The time used by one denomination's financial ways and means committee in the course of a year is estimated at ten men's working time for three hundred years.)

With all its other disadvantages, some people might defend it if it worked, but it is a self- confessed failure. Like the perpetual motion machine in the Patent Office, it is highly complicated and very ingenious, but it won't work.

Anyone who thinks about it knows that there is nothing wrong with paying the tithe as a sign of stewardship.

Tithing saves the Christian's self-respect. He need not apologize either for doubtful methods or inadequate results.

It conserves the energies of the believers, for the Church's scripturally designated business.

It puts a stop to the necessity of a church becoming a peddler of pies, oysters, ice cream, chicken pie and notions.

It gives the senses world a new regard for the believers.

It collects itself.

It puts a quietus on all display and self-seeking in

Tithing is thanksgiving by "thanksliving."

Tithing develops believing in God for individual security, dispelling doubt, fear, greed and vanity.

Tithing is divinely assured income tax, paid freely in offerings with love.

When we allow anyone or anything, such as our government, to take from our incomes before we have set aside at least one tenth for the Lord's work, we are simply defeating ourselves and indicating by our actions that someone or something is ahead of God in our material life.

Important scriptures: Malachi 3:7-18; II Corinthians 8:1-15; 9:6-15; Leviticus 27:30.

Chapter IV
Why Do Non-Christians Prosper?

Matthew 5:45:

... for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

On a number of occasions I have given the Biblical background as to how Satan obtained the legal rights he has to control man.

I am taking up the question of “Why do the non-Christians prosper?” because this question has penetrated the mind of every person who is a Christian and who believes in the power of God; The prophets of old were confronted with the same question, and they had to find God’s answer.

Not only do you find the material prosperity of the wicked mentioned on the pages of the Holy Writ, but when you look about you, you find that very often the wicked appear more prosperous than the godly. You see the prosperity of the wicked on every hand; you see that the things the wicked touch turn into gold. On the other hand, you may see what men of God touch turn to ashes. The prophets of old wrestled with this question and found the answer. This study has that answer for you.

God has established immutable laws for all creation. The unchanging laws of God are the perpetual sign of His love. The infinite mercy and the love of God makes the sun to rise on the evil and the good, on the just and the unjust. If God were not love, He would have the sun to shine upon only those who obey Him;

In order for God to show His matchless, wonderful love and mercy, He instituted certain immutable, unchangeable laws. These laws cover all mankind and all creation. Therefore, today the sun is shining just as much upon the sinners outside as upon the saints within the Body. This is true only because of God's mercy and God's love.

God is doing His best all the time to show to man His wonderful love, that thereby men may be won to Him (Romans 2:4). It is the purpose and will of God to win all men, so that all may be saved and come to a knowledge of the truth. It is God's will for all to be saved, but not everyone is saved. Yet God made salvation available for all. So it is with the rain falling upon the just and the unjust, the sun shining upon the evil and the good. It is God's will that His mercy be made known unto all people.

The unsaved man who does not love God nor serve Him is, according to God and the Bible, an unrighteous man. The Christian believer is a righteous man. The rain falls on the just and the unjust; yes, but, there are certain legal rights over and beyond the rain and the sunshine

process, legal rights which belong to Satan and his power today. Legally the man who is not righteous in Christ belongs to Satan. The man who is not a Christian, the man who is not a believer, not a follower of God today, that man's body, his mind and his life belong to Satan.

The Christian belongs to God; he is a believer, a righteous man. The power of Satan is not upon the body, the soul or the spirit of the Christian, legally speaking. Satan has absolute legal rights over the unbeliever, but he has no legal rights whatsoever over the believer. Yet, Satan is constantly trying to operate through the believer's mind. He will do his best to afflict the believer in whom he has no legal rights. On the other hand Satan at times will do his best not to afflict the unbeliever who legally is already his. The purpose of Satan is plain and simple, but strictly satanic, sly as the Devil himself. Satan wants us as believers to believe that his counterfeit life is better than God's perfection. Satan wants us to believe that the man who does not name the name of Jesus Christ and does not know God is blessed by Satan's "goodness." Look at all the prosperity many unbelievers have: plenty of money, healthy children, lots of fun, wonderful family, and everything seems to be perfect.

Satan may refuse to operate his legal rights over the unbeliever. Satan allows God's law of the rain falling on the just and the unjust to go on perfectly, as perfectly as

possible. But, on the believer, Satan will bring defeat, and if at all possible, by putting negative thoughts in his mind, because most believers do not know their legal rights in Christ and thus cannot claim them.

Satan has no legal rights over a Christian, but he will try to enter the Christian's mind to make him believe the Christian is the one who has no legal rights in Christ. Satan will whisper to you that you have no legal rights to happiness, you have no legal rights to prosperity, you have no legal rights to goodness. He says that you as a believer are not good enough. He will try to penetrate the believer's mind and he will bring all afflictions, diseases and defeat.

Why should the Devil be concerned about the unbeliever? Satan already has him. The unrighteous man who does not name the name of Jesus Christ belongs to evil and wrong and the powers of Satan. Satan doesn't have to make him appear foolish; he is foolish already. Therefore, why should Satan afflict him further? Why should Satan try to penetrate his mind and afflict his body? Satan's purpose is just the opposite, for he will allow God's laws of the rain to fall on the just and the unjust alike to go on unhindered.

On the other hand, take a man who has been redeemed and belongs to God. If Satan can make that believer's life look defeated, Satan may keep others away from God. Satan can never have the believer's life. Once a man confesses Jesus as lord in his life, believing God

raised him from the dead; he has eternal life. Satan knows that. When a man has eternal life and knows God's Word, he is going to witness for the true God and live the abundant life. That believer is going to lead sinners to salvation. This is exactly what Satan wants to stop. He stops it by putting negatives in the believer's mind who does not know or claim his legal rights. We allow the negatives to bring negative results to ourselves through Satan's power.

Why do the wicked prosper? Because the rain falls on the just and the unjust alike, and Satan does not endeavor to disrupt this law for the unbeliever. Why does a godly man get afflicted? He does not know, or does not claim, his legal sonship rights. Satan starts using all his power to nullify the believer's works. Satan cannot stop a believer from going to heaven, but he can try to ruin his testimony and ministry on the way.

However, there is a wonderful solution which belongs to the Christian, that most believers have never claimed. As long as you do not claim your legal rights in Christ, Satan will usurp the authority that is legally yours. Satan will endeavor to consign to your life all things negative, evil and wrong. Believers have legal rights in the name of Jesus Christ, rights to command that none of these negative thoughts of the Devil be allowed in their lives. We have rights in Christ as the redeemed. We no longer belong to the power of Satan. Those who are redeemed have their body, soul, mind and spirit under the legal rights of Christ. Satan has absolutely no legal

rights in or over a believer. However, you must claim your rights.

Satan has no legal rights over your body, your soul, your mind, or your spirit. If Satan has no legal rights over you, but he is operating in your life, then you as a believer have not claimed your legal and rightful inheritance. You must claim it, you must command in the name of Jesus Christ that this poverty stop in your life, this sickness disappear, this affliction dissolve, this suffering go away. You must say it, believe it, and know that you have the legal right in Christ to do so. Satan has to move out, and you have more of all the good God has for the believer than the unbeliever under the hand of Satan could ever have.

Believers must awaken to their sonship rights in Christ. A believer who does not know his rights in Christ paralyzes the hands of God.

Why do the wicked prosper? Simply because the Devil wants them to, and the mercy of God allows the rain to fall on the just and unjust alike. Why doesn't the godly man prosper? Simply because the Devil does not want him to. The godly man allows Satan to talk him out of his legal rights;

The wicked say: "We don't want anything to do with your God because what is the Almighty, that we should serve Him? We have everything we need. What profit shall we have if we pray unto Him? Look at the blessings

in my life. I don't have to pray." You see how the Devil allows God's blessings to fall in abundance upon the unbelievers.

God in Christ gave us legal grounds to stand on, wherewith to defy Satan, but every man must claim those legal grounds for himself.

God's natural law is that the rain falls on the just and the unjust alike. A redeemed person in Christ Jesus, a God-fearing man, goes over and beyond the law. God's unchangeable laws are immutable. They are the same yesterday, today and forever, but remember that the God who made them can also go beyond them. He would not be God if He could not have greater laws than the natural. We know certain laws, but there are always laws we do not know.

Elijah, the great prophet, was a man subject to passions as we are. He was a human being.

James 5:17 and 18:

... and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

A man like us prayed earnestly that it should not rain, and for three years and six months it did not rain. Yet, the law says the rain falls on the just and the unjust.

It sounds like a contradiction? There is no contradiction if we know the Word of God and how the Devil operates. A man of God has legal rights over and beyond the natural law. The legal rights we have in God make it possible for us, according to revelation, to pray earnestly and God will do for His children more good than could ever be done for unbelievers.

This study on prosperity for Christians is truth and has nothing to do with whether or not anyone will hear and believe. The secret of prosperity is first of all to know what God's Word teaches, and then be honest with God. The believer always tries to be honest with God. Every person who is a vital Christian will not do less than the tithe. It does not take superior intelligence to be taught to tithe. It takes action.

Do you know what the tithe is? It is one tenth of your net income. If you have earned a dollar, you have ten cents for the Lord. If you get ten dollars you have one dollar; if you have one hundred dollars, it is ten dollars. The tithe is not difficult but Satan is present and doesn't want you to get the blessing that you are supposed to get when you tithe. Satan will come into your mind and he will say, "Oh you can't afford to give that much. You must buy a new hat, or a new coat, or a new suit, or your aunt is sick; Grandma has something the matter with her." Then you start allocating your money. You pay something here and there, and the week is up, and you have to dig down into the change pocket when the believers meet. That is not tithing.

Don't let the Devil cheat you out of your rightful blessing.

I want you to note carefully the undiluted Word of God where God says what He will do if you will share the minimum which is a tithe.

Malachi 3:6-10:

For I am the Lord, I change not ... [If God does not change, then He must be the same.] Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. [Stay away from God and God must stay away from you.] But ye said, Wherein shall we return? [We say, "I go to church every Sunday morning. I do that which is right. I endeavor to treat my neighbors justly."]

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings, [Therefore]

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house [Did you ever see a poor church? You show me a poor church, and I'll show you a congregation that is not tithing. You show me a tithing congregation, and I will show you a church that is blessed of God.], and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and

pour you out a blessing, that *there shall not be room enough to receive it.*

This is God's promise but you must claim the blessing. God will open the windows of heaven the moment you lay your tithe at "the apostles' feet." All you need to do is receive the blessings available right here and now.

Malachi 3:11:

And I will rebuke the devourer for your sakes [The devourer is Satan and his power. You have the right to claim God's promise, believing God to rebuke the devourer. These words are especially to the farmers.], and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

The Lord said it and if the Lord said it, I believe it's right, because God does not change.

We talk about crop insurance, but as Christians we have no insurance at all until we learn to trust the Lord and really believe deep in our hearts that His Word is true. When we receive the Word as truth the windows of heaven will open. We must claim our rightful inheritance.

Malachi 3:11 is not only for the farmer. The devourer for your sake will be rebuked too; he shall not destroy the fruits of your ground, nor will he destroy anything else if you will stand on God's promise and claim it by

saying, "In the name of Jesus Christ I claim these blessings, I claim this prosperity, I claim this goodness." You claim it with your mouth by believing it in your heart. Don't pray for prosperity if you don't tithe.

Tithing as a minimum must be from a heart of love to do any genuine good. We may lay all our tithes at the apostles' feet, but without love it is shallow and empty. When we love God because of what He did for us, tithing pays large dividends. If you will lay your one tenth aside, as a minimum, from a heart of love because of what God did for you and because of what He promises He will do, then you will reap the harvest. It is the heart of love that not only brings the minimum of the tithe, but goes beyond the tithe. A true believer claims his legal rights in Christ. *

*Victor Paul Wierwille, *The New Dynamic Church*, "The First Century Church in the Twentieth" (New Knoxville, Ohio: American Christian Press, 1971). This study deals in a comprehensive manner with the laws of prosperity and giving in the early church.